

the Synod has thirty-nine ordained ministers, with fifty congregations; in Jamaica, where there are twenty-two congregations, with a membership of about 3800, and schools, attended by about 2000 scholars; in Trinidad, in Old Calabar, where the labours of the missionaries had been attended with the very best results; and in Caffraria. With the exception of Jamaica, where the congregations have not recovered from the shock caused by the mortality both among missionaries and people since the autumn of 1847, and Caffraria, at present a scene of war, the reports from the various missionaries were satisfactory and encouraging. In Caffraria two stations had been destroyed, and all missionary operations there had been suspended, the converts being either scattered or compelled by their hostile countrymen to take part in the revolt; while such was the antipathy and jealousy stirred up between the white and colored population by recent events, that the prospect of the evangelisation of Caffraria had been rendered distant and dark. Amidst all, however, the missionaries were respected as men of peace by the rebel chiefs, who had assured them that they would still be protected. The Rev. Mr. Renton of Kelso, at present visiting the stations at Castlefield, wrote that, to all appearance, the mission in Caffraria would be soon broken up, or another locality and another tribe must be chosen among which to labor.

Mr. James Peddie, W. S., mission treasurer, read a report on the state of the funds for the various missionary purposes of the church. The total sum contributed during the year ending 1st May, was £17,182, being £2500 larger than the income of any former year, and £2742 above that of last year. On the foreign fund the increase was £2520, and on the home fund £222. The expenditure last year on the latter was £3452, and the excess of income was £332—the balance in favor being, last year, £747, and this year £1080; on the former the total disbursements were £12,452, and the excess of income £944, there being in the hands of the treasurer last year, on account of this fund, £2616, and this year £3560. The sums received from congregations had been so progressively increasing for the last four years, being in 1847-8, £9590, and last year, £11,492.

Mr. Somerville then intimated, amidst much applause, that he had that forenoon received a donation of £1000, to be applied to missionary purposes.

Mr. Winton, of Jamaica, gave an interesting account of the position of matters in that colony, and bore testimony to the beneficial effects which had resulted from their labours and to the increasing anxiety of the population for instruction. The Presbyterian mission in Jamaica had, during the last four years, and up to the present moment, enjoyed a greater degree of prosperity than was enjoyed by the mission of any other denomination. This assertion had already been made by one whose testimony could be relied upon—one of the Baptist missionaries, a man of talent and high standing among his brethren. The comparative success of the Presbyterian mission might, to a certain extent, be thus accounted for. The preaching of the gospel was an ordinance of Christ; but in a mission to the heathen, more than anywhere else, the careful and continued instruction of the people, and the education of the young, were the means best adapted for successfully propagating the gospel. This was the principle on which the Presbyterian mission to Jamaica had been conducted, and this was the secret of the success which had attended its labours. Mr. Winton narrated several interesting facts, with the view of showing how powerful a hold the gospel had taken of the hearts of the converts.—Although they were all very poor, the members of his own church at Stirling contributed, for the support of the gospel, in 1849, at the average rate of 15s. 4d. a head; and during 1850, the average stood at about 17s. He next adverted to the importance of the mission in Jamaica, viewed in connection with the future evangelisation of Africa. He trusted that before long they would witness a band of negro evangelists going to the land of their fathers, and by their labours in the service of their Master, hastening the time when Ethiopia should stretch forth her hands to God. He had been often asked whether, considering the sickness under which he had labored during his sojourn in Jamaica, he intended to return to the island? Yes, he did intend to return, for there was a noble work to be accomplished there for Christ.

The Rev. R. Torrance, from Canada, then delivered an address on the state of the Synod's missions in that Province. They had now nearly forty missionaries in the province, and about sixty mission stations. If there were more labourers in the field, this number might very soon be doubled. The prospects of the United Presbyterian Church in Canada were very encouraging, especially considering the fact that the calls for missionaries from this country had not been so cordially responded to by the students and probationers as might have been expected. The whole tendency of the public mind in Canada was in favour of voluntarism. It was now highly probable that the congregations of every denomination would be called upon to support their own pastors out of their own funds, and would thus become voluntaries, at least in practice. The Churches in Canada needed the aid of their brethren in Scotland. It was not the rich that emigrated thither, but it was the poor, who, for several years after their settlement, could be expected to do but very little for the support of the Gospel. The people, however, did what they could. One of their congregations, in the year 1850, had increased in numbers from twenty-one to sixty-four members. The amount it contributed for religious purposes during the year was £89 19s. 5d., giving an average of £1 8s. 1½d. for each member, while the average contribution from each to the stipend of the minister was £1 3s. 5½d. He did not give this as an exceptional case,

but as a specimen of the facts, which showed the anxiety of the people to maintain in their midst the ordinances of the Gospel.

**MEMBERS OF MISSION BOARD.**—The following were appointed the Mission Board for next year:—

**Ministers**—Dr. A. Thomson, J. Cairns, A. Robertson, Dr. Robertson, Dr. Baird, Dr. M'Kerrow, D. Gorrie, P. M'Dowall, G. Jeffrey, G. Johnston, J. Cooper, Dr. Smith, Dr. Anderson, W. France, A. M'Ewan, T. Finlayson, J. Steedman, Dr. M'Farlane, Dr. John Taylor, J. Edwards.

**Elders**—A. Fyfe, James Young, J. Watson, D. Anderson, J. B. Kidston, J. Mitchell, J. Greig, E. Gentleman, P. Ballingill, W. Philips, John Boyd, J. Duncan, M. J. Dunn, R. A. Boag, J. Duff, G. Paterson, David Yittle, William Muirhead, Dr. Barlas, William Lambie.

**EVANGELICAL CHURCH OF FRANCE**—Dr. Andrew Thomson read the report from the Committee of Correspondence with Foreign Churches:—The committee was happily saved from the necessity of saying much, by the fact that there were deputies present from that fellowship of churches in France, with which their correspondence is for the present chiefly maintained. In compliance with the recommendation of last Synod, a considerable number of the congregations had made collections in behalf of the Union of Evangelical Churches in France, and throughout the presbyteries a deep fraternal interest was felt and expressed in the French Seceding Churches, and high admiration of those honored men, who had cast all emoluments behind them, in order that they might secure spirituality of membership and of organization for their people, and have liberty to lift up a loud and unequivocal testimony for the supreme and essential divinity of their Lord and ours. This sum collected had been highly gratifying, and it was hoped that the munificence of the present year would be more in keeping with the deep and universal interest expressed by this Synod. In fulfillment of the instructions of last Synod, certain brethren had been present at a meeting of the Synod of the French brethren, which met at St. Foy, in August. The brethren selected for this office were Drs. Lindsay and Robson, and David Anderson, Esq. One of the committee had especially interested himself in the erection of a place of worship for Mr. Monod, in Paris; and, aided by some liberal-minded men in other denominations as well as in his own, had already succeeded in raising about £1000, nearly the half of the sum needed for the raising of a suitable structure in Paris. It was hoped that by another year we should have among us some honoured brethren from Geneva, to revive the fellowship of past ages between Scotland and that city of Calvin and the Reformation. No subject had pressed itself more strongly upon our attention as regards the cause of Foreign Protestantism in general, than the fearful barriers that are raised against, not merely the extension, but the very entrance, of the true religion into more than one of the continental kingdoms, by the restraints upon everything like religious liberty. In Papal Rome, and indeed throughout the Papal States and Italy in general, there is less liberty than there was in ancient pagan Rome, when Nero and Tiberius reigned. In Spain, even British subjects are not permitted to assemble for public worship, and the very attempt at proselytism by public preaching is a crime. The committee do not recommend that this Synod, in its ecclesiastical form, should do anything to alter this deplorable state of things, yet much might be done by ministers, elders, and people, in their relation as citizens; moral power may do much even where diplomatic action may not be put forth, or would fail if it were. In France, the restraints upon evangelical preaching were comparatively slight, especially when Frenchmen themselves were the preachers; there, above all the nations of the Continent, our church seemed called upon to concentrate its interest and its aid. We did not need to send missionaries to France imperfectly acquainted with its language, or with the habits of the people. There were men there already, with all the devotedness of missionaries, and yet with all the freedom and facilities of natives, who would do the work of evangelists with ten-fold efficiency, and at the time of the expense. It is not for nought that France has been brought by railways, and other appliances of modern science, nearer to us than some parts of Orkney and Shetland were a few years since. We have a work to do for God there; and France once evangelized, the Papacy would be smitten to its centre, and the wide world would reap the fruits of such regeneration.

The Moderator then read the letter containing the credentials of the two brethren from the Union of the Evangelical Church of France.

Mr. F. Monod of Paris, then addressed the Synod. He cordially thanked the Synod for having sent a deputation to France, which had been the means of greatly strengthening their hands, of warming their zeal, and of encouraging and enlightening them by their words of faith and love, and of long-experience. The deputation had also been the means of strengthening their position with regard to many other churches, in the midst of which they labored. The body he belonged to was a very small minority of a small minority. The Protestantism of France comprehended a population of about 1,200,000 souls out of a population of 35,000,000, and the Union reckoned fourteen churches, averaging 100 members each. They had, however, to thank them for more than sending a deputation. The United Presbyterian Church had not only loved them in words and in tongue, but in deed and in truth. They had received from seventy-seven churches in connection with this Synod £319 10s. 9d. In eleven gifts from individuals belonging to this church, they had received £182 12s. 6½d.; and Mr. Crawford told him to-day that he had on hand £37 15s. 5d., the origin of which he was not yet acquainted with. The total sum therefore, received in behalf of the central fund of the Union of the Evangelical Churches in France, up to the present, was

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